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NEW ENCYCLOPAEDIAS¹

Whatever title to intellectual distinction the future historian may deny to our time, its right to be called the age of encyclopaedias will hardly be challenged. We have general encyclopaedias on a scale almost Chinese and special encyclopaedias of every branch of learning, science, and art. No generation has put so much of its time—profitably or unprofitably—into co-operative enterprises for alphabetizing all knowledge. We have had within the last few years two large Bible dictionaries—one of them with two supplements; a Jewish Encyclopedia in twelve volumes; new editions of the standard Protestant encyclopaedia of Herzog-Plitt-Hauck and of the Catholic encyclopaedia of Wetzer and Welte-Hergenröther-Kaulen; the beginning of a great Catholic Encyclopedia in English and of an encyclopaedia of Islam; and now the first instalment of an Encyclopedia of Religion and Ethics, which will extend to at least ten volumes. The scope of the work is thus set forth in the Preface:

“The words ‘Religion’ and ‘Ethics’ are both used in their most comprehensive meaning, as the contents of this volume will show. The Encyclopedia will contain articles on all the Religions of the world and on all the great systems of Ethics. It will aim, further, at containing articles on every religious belief or custom, and on every ethical movement, every philosophical idea, every moral practice. Such persons and places as are famous in the history of religion and morals will be included. The Encyclopedia will thus embrace the whole range of Theology and Philosophy, together with the relevant portions of Anthropology,

¹ Encyclopedia of Religion and Ethics. Edited by James Hastings. Volume I, A–Art. Lex. 8vo, pp. 22 + 903. New York: Charles Scribner’s Sons; Edinburgh: T. & T. Clark. 1908. Price, cloth, \$7.00 net, half-morocco, \$9.00.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Based on the third edition of the *Realencyklopädie* founded by J. J. Herzog, and edited by Albert Hauck. Prepared . . . under the supervision of Samuel Macauley Jackson, Editor-in-Chief, etc. Volume I, Aachen-Basilians. Lex. 8vo, pp. 30 + 500. New York and London: Funk & Wagnalls Company. 1908. Price, —.

Mythology, Folk-lore, Biology, Psychology, Economics, and Sociology."

There are few things in heaven or earth which are not somewhere and somehow connected with religions or morals, and the editor has been generous in his inclusions. For example, the article on 'Anaesthesia' is a brief history of the use of anaesthetics in surgery, and barely alludes to the opposition to anaesthesia on religious grounds which would seem to be the only reason why the subject should have a place in an encyclopaedia of religion. Several of the biological, economic, and legal articles are, in the manner in which they are treated, somewhat remotely associated with either religion or ethics ('Abiogenesis,' 'Abnormalities,' 'Accumulation,' 'Accidents'); under 'Accommodation' the biological and psychological uses of the word are discussed, but the specific senses in which it has been used in theology and in the history of Christian missions are not touched.

The scale of the whole work is sufficiently ample to allow an author who knows how to deny himself and can write at once concisely and clearly to treat even large subjects adequately. The preservation of reasonable proportion between the several articles demands of the general editor sound judgment and uncommon firmness. It would be too much to say that this superhuman excellence is fully obtained in the present volume. The length of the articles in some cases seems to correspond to the contributor's interest in the subject rather than to their relative importance from the reader's point of view, as in the article on the 'Amana Society,' which fills as much space as 'Alexandrian Theology,' and more than the 'Apostolic Age'; but on the whole this part of the task has been satisfactorily fulfilled.

The editor has achieved a conspicuous success in enlisting contributors; the roll of authors prefixed to the volume contains many eminent names and few quite unknown to fame. An unusual proportion of articles are written by scholars who will be recognized at once as the fittest of living men to treat the subject, and many more by men of unquestioned competence in their respective fields. Thus, Aston writes on various topics connected with the native religion of Japan; Batchelor on the Ainus; Cumont on Mithraic architecture and art; Ehrenreich on South

America; Littmann on Abyssinia; Nöldeke on the religion of the ancient Arabs; Strack on Anti-Semitism, and so on. This feature of the work may be illustrated in another way by taking the names of the writers who contribute the articles connected with India. The list includes Crooke, Rhys Davids and Mrs. Rhys Davids, Fick, Grierson, Hoernle, Jacobi, Jolly, Sylvain Lévi, and de la Vallée Poussin. Among the contributors are numbered not only Europeans and Americans but Oriental scholars of various nationalities—Hindu, Parsee, Japanese.

Among the articles of especial note may be named those on 'Aegean Religion,' by Hogarth—the first comprehensive presentation of the results of archaeological discoveries of recent years; 'Andeans,' by Sir Clements Markham; 'Arabs' (Ancient), by Nöldeke; 'Ajivikas,' by Hoernle; 'Adibuddha,' by de la Vallée Poussin; and the exhaustive article on 'Animals' and animal-worship (fifty-two pages, with full bibliography), by N. W. Thomas.

Customs and beliefs common to many peoples and religions are treated in a series of articles by specialists in the respective fields, to which is prefixed a general introduction surveying the whole ground. Thus, under 'Ancestor-Worship and Cult of the Dead,' William Crooke describes the phenomena as a whole, and discusses the various theories of the relation of the religion of the gods to ancestor-worship; this is followed by articles on ancestor-worship among the peoples of America (S. Hagar); Babylonian ancestor-worship (G. Margoliouth); Celtic (L. H. Gray); Egyptian (H. R. Hall); Fijian (B. Thomson); Hebrew (Margoliouth); Indian (Crooke); Iranian (E. Lehmann); Japanese (M. Revon); Jewish (Margoliouth); Polynesian (Gray); Roman (J. B. Carter); Slavonic (L. Leger); Tasmanian (Gray); Teutonic (H. M. Chadwick); Ugro-Finnic (K. Krohn); while for the African peoples, Aryans, Australians, Chinese, Greeks, and Sabaeans the subject is postponed to articles in future volumes. The whole fills forty-two closely printed pages. The list, though extensive, is not complete: the Mongols, for instance, seem to have no place, unless incidentally in the future article on China.

Other examples of great co-operative articles are 'Architecture' (ninety-eight pages, illustrated in the text) and 'Art' (seventy-one

pages, with fifteen additional pages of half-tone plates). In both these articles many of the authors take their commission very broadly, and do not at all confine themselves to religious architecture or art.

Omissions are inevitable in a work of such wide scope: under 'Alchemy,' e.g., the subdivisions are, Greek and Roman, Muhammadan, and European; Chinese alchemy is not mentioned. It may be presumed that some account of it will be given under 'Taoism'; but the subject is certainly important enough to deserve separate treatment, if only to facilitate comparison with western forms of the pseudo-science. A cursory inspection discovers neither entry nor reference for Abydos (though places of much less religious importance are included), Abraxas ('Amulet' is to be brought in under 'Charm'), or for gods and mythological figures such as Adapa, Aglibol, Alilat (Allat), Anu, Anat—names which a reader would naturally look for in their alphabetical place. Indexes, even if good—and a good index to an encyclopaedia has never been made—are an unsatisfactory substitute for editorial foresight and co-ordination. Many subjects which might be looked for in their alphabetical locus under A, are reserved for other places; a table (p. xv) indicates the probable titles of the articles where the desired information may be found. Allowance must be made for editorial exigencies; otherwise it might be said that Aesculapius, who is not primarily or exclusively a god of healing, should have had a place to himself rather than be lugged into the article on 'Health'; and that the postponement of Adonis to the article 'Tammuz' implies a begging of the question—is Attis also to be made a 'Tammuz'?

The treatment of the subjects is in general very satisfactory. Ample and well-digested learning was to be expected of the scholars who have co-operated in the work. No less conspicuous, however, is the prevailing sanity of the work, the recognition of the limits of present knowledge, the abstinence from sweeping generalizations from insufficient evidence and unfathomable speculations with no foundation at all. One of the most encouraging things about this Encyclopaedia is the proof it gives that the study of religions, which has suffered so much in the esteem of serious scholars from the vagaries of theorists and faddists, has

been taken up in earnest by men of methodical training and sober judgment, armed with a wholesome scepticism against the universal hypotheses which fit so nicely the facts that are selected—not to say manipulated—to fit them.

The value of the work is enhanced by the conspectus of the literature appended to the several articles; the lists are sufficiently full, and the titles seem to be judiciously selected.

After all criticism, it must be repeated that the volume maintains throughout a remarkably high standard of excellence, and that the Encyclopaedia has at the outset made itself an indispensable place in the apparatus of the student of any part of its wide field.

The "Religious Encyclopedia," better known as "Schaff-Herzog," which was completed in 1884, notwithstanding grave defects, did useful service in many ministers' libraries as a compendious work of reference covering a wide field. It was based mainly upon the second edition (1877-1888) of the *Realencyclopädie für protestantische Theologie und Kirche*, but for subjects which fell in the latter part of the German alphabet on the first edition (1853-1868). The severe abridgment of the articles, in some cases, it must be admitted, incompetently done, gave offence to many of the German authors, who saw their contributions mutilated by prentice hands, while their names were affixed to the articles in spite of their disclaimers, and made "Schaff-Herzog" for a while a painful subject to American scholars, who, however unjustly, were held collectively responsible for what was called "a characteristic piece of American enterprise." It is gratifying, therefore, to learn from the preface to the new work that the editors have taken all reasonable pains to avoid this ground of complaint. The translation and condensation have doubtless been much more intelligently done—in some cases the articles have been rewritten by the authors themselves—and the whole has had the benefit of revision in proof by American scholars of good standing in their several fields, who have in many instances supplemented the original treatment of the subject, bringing it down to a more recent date or adapting it to English readers.

On a considerable number of subjects articles by American

scholars have been substituted for the corresponding German articles with manifest advantage. The articles on Old Testament topics in the third edition of the *Realencyclopädie* are, speaking generally, distinctly inferior to those in other departments, such as Church history; some of them, as has repeatedly been pointed out by critics, are a generation or more out of date. The editors have been well advised in replacing them by entirely new articles, many of which are written by Professor McCurdy. The same author has furnished substitutes also for some of the best articles in the German work, such as Baudissin's learned contributions on Astarte and Ashera, Baal and Bel, which either did not admit of condensation or seemed to be more suitable to professional scholars than to the prospective users of the Encyclopedia.² Inasmuch as the biblical articles are not intended to make a Bible Dictionary superfluous, it may be thought that some of them are disproportionately long—for example, Balaam's importance in the history of religion seems to be considerably overestimated.

This criticism applies with greater force to the articles 'Assyria' and 'Babylonia,' by G. W. Gilmore (one of the editors), which together fill more than thirty pages—say roughly about one-seventeenth of the entire volume! They include a detailed account of the excavations and the decipherment of the cuneiform characters—shelf-worn learning which Assyriologists will never spare us; a detailed history of the two countries, which is for the greater part as irrelevant as the history of China; and a sketch of the religion, from which the influence of Babylonian mythology and cosmology or astrological fatalism on the religions of Western Asia seems to be deliberately excluded, though the question is clearly of more concern to the intelligent reader than the pedigree of "Lugal-zaggisi." The article on 'Amarna Tablets' is two and a half times as long as that on the prophet Amos, which, it may be added, is inadequate in other respects than its brevity.

Some large or controversial questions are divided, and discussed by several writers: thus 'Baptism' embraces contributions by Feine, Kattenbusch, Drews, Warfield, Schaff, and Norman

² It is surprising that Baudissin's name should not appear in the Literature of these articles.

Fox; while Professor A. H. Newman writes on 'Baptists.' The composite result is excellent, but of inordinate dimensions, filling, with 'Anabaptists,' about forty-five pages, or close to one eleventh of the volume.

Under 'Africa' H. C. Dwight, one of the editors of the *Encyclopedia of Missions*, gives full and recent information about the country and its inhabitants, and especially about the work of missions, both Catholic and Protestant; he and his co-editor, E. M. Bliss, supplement Gelzer's article on Armenia by a brief history of the evangelical movement among the Armenians and an account of Armenian immigration to the United States. The co-operation of these two writers promises to give peculiar value to the articles on missionary topics.

Several important articles from the pen of Professor B. B. Warfield, of Princeton Seminary, including 'Annihilationism,' 'Apologetics,' 'Atonement,' are conspicuous for learning, acumen, and admirable clearness of presentation. Other theological articles are written by Professor Beckwith, of Chicago, who has had the general oversight of that department and laid an improving hand on many pages.

One of the features in which "Schaff-Herzog" differs from the German work is the inclusion of short biographical notices of living men whose names may be supposed for some reason to be of interest to the users of the *Encyclopedia*. The material has whatever authenticity may be given it by the fact that it has been for the most part furnished by the subjects themselves.

Much pains have evidently been spent upon the bibliographies appended to the several articles, and in the preface Mr. Gilmore devotes a dozen pages or more to the general bibliographical apparatus for theology and religion.

The New Schaff-Herzog in every respect excels its predecessor and will doubtless enjoy even greater popularity.